

INTERRACIAL REVIEW

A JOURNAL FOR CHRISTIAN DEMOCRACY



COLLAPSE OF THE CANARD OF CHAM

Harry McNeill

•

CIVIL RIGHTS OF THE NEGRO

Sister M. Ann Joachim, O.P.

•

I VISIT THE SOUTH

Eva J. Ross

•

ROOSEVELT, WILLKIE AND THE LIBERAL MIND EDITORIAL

•

EDITORIALS • REVIEWS • STATISTICS



September, 1940

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THE REGISTRAR

INTERRACIAL REVIEW

Christian Democracy

Christian Democracy rejects artificial inequalities due to racial myths, material greed or physical violence and recognizes only such accidental inequalities as necessarily accompany human life at all times and in all places.

As the objective of the Catholic interracial program, we define Christian Democracy as a society in which the God-given dignity and destiny of every human person is full recognized, in laws, government, institutions and human conduct.

POSTULATES

- The Catholic Interracial Program has a twofold aim: (1) the combating of race prejudice; (2) the attainment of social justice for the whole social group regardless of race.

- "Nothing does more harm to the progress of Christianity and is more against its spirit than . . . race prejudice amongst Christians. — There is nothing more widely spread in the Christian world."
— Jacques Maritain

- "From the evidence on hand today, we cannot scientifically prove that the Nordic or the Negro are superior or inferior, one to the other."
— Rev. John M. Cooper

- The interracial problem is the greatest world problem of today. It is the major threat to international peace. In America the interracial problem is one of grave national concern. It is perhaps the biggest problem confronting the Catholic Church in America.

- "Intolerance towards Negroes in the United States is perhaps the acme of the racial intolerance of modern nationalism."
— Carlton J. H. Hayes

- The spiritual aspect of the Catholic interracial program flows from the common membership of all races in the Mystical Body of Christ and the common expression of this unity in the Church's liturgy.

- Prejudice on the part of Catholic laity is a barrier to the conversion of the Negro and a trial to the new found Faith of the Negro convert.

- "We must concede that the natural rights of the Negro are identical in number and sacredness to the rights of white persons."
— Rev. Francis J. Gilligan, S.T.D.

- Catholic principles maintaining the equality of all men and upholding the sanctity of the Negro's natural rights, impose upon all Catholics a rule of conduct which must be followed, regardless of any temporary inconveniences, apprehensions or difficulties that may be encountered.

September—1940

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INTERRACIAL REVIEW

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The Interracial Field

INTERESTING STATISTICS

Number of Negroes in U. S.	13,000,000
Estimated Number of Protestant Negroes ..	5,000,000
Estimated Number of Catholic Negroes	300,000
Estimated Number Unchurched	7,750,000
Number of Negroes Attending Colleges	30,890

Number of Catholic Negro Churches	221
Number of Catholic Negro Schools	263
Negro Enrollment in Catholic Schools	35,026
Priests Engaged in Colored Missions	300
Sisters Engaged in Colored Missions	1,100

Negroes in New York City	327,726
Negroes in Chicago	233,000
Negroes in Philadelphia	219,000
Negroes in Washington	132,068

The Negro And Parish Credit Unions

[We are indebted to Sterling Parks, Jr., a young Cleveland lawyer who is active in furthering Credit Unions, for permission to quote from a letter written by the Rev. Anthony J. Rothlauf, pastor of St. Anthony of Padua, Bronx, New York City.]

"DEAR MR. PARKS:

"Your letter came today, regarding our Parish Credit Union. It will be a pleasure to give you what information I have and perhaps it will encourage the colored people and their pastors to start a Credit Union.

"St. Anthony's Parish is part white and colored, the latter just yet being a minority; however, of the one hundred and fifty members of the Credit Union, one half are colored. As you know, the most important officer is the treasurer, and that post is held by Mr. Pinado, a colored parishioner. Two of the members of the Credit Committee and one member of the Supervisory Committee are colored parishioners.

"You might tell the priests with whom you come in contact, that their people will love them more than ever when the pastor interests himself in the material welfare of his flock by starting a Parish Credit Union.

"Here's hoping that you will succeed in starting many Parish Credit Unions. I'm for them 100%.

"With best wishes, I am

Sincerely yours,

FATHER ROTHLAUF"

This Month and Next

"Negroes get their dark color from Cham, punished for disrespect to his father, Noah." So goes the ancient legend. We are glad to publish a demolishing exposé of this fable, appropriately entitled "Collapse of the Canard of Cham," by Dr. HARRY McNEILL. Dr. McNeill teaches philosophy in the School of Education, Fordham University. He is treasurer of the Catholic Interracial Council. We anticipate that this outstanding paper will receive wide commendation and be frequently quoted and cited. . . . We are glad to present another important article by EVA J. ROSS, B. Com., Ph.D., the well known Catholic sociologist, in which she tells of the experiences and impressions of a visit to the South. Dr. Ross, who will be remembered as a former contributor to our pages, is the author of several standard books of sociology. Her most recent book *Fundamental Sociology* has received high praise from educators and reviewers. . . . Sister M. ANN JOACHIM, O.P., a distinguished lawyer, writer and sociologist, discusses legal aspects of Civil Rights Laws particularly as they affect the Negro. Sister Joachim is Chairman of the Social Science Department of Siena Heights College, Adrian, Mich. In 1923 she was admitted to the bar at the age of twenty-two and engaged in private practice in Detroit for four years prior to entering the Dominican novitiate. Today she is the only Catholic nun to be admitted to practice in the United States Supreme Court. . . . We have received many favorable comments on the regular contributions of THEOPHILUS LEWIS. His column in the August issue met with wide approval. . . . The book review is by GEORGE STREATOR, who needs no introduction to our readers. For the benefit of those who are not acquainted with the REVIEW, Mr. Streator is a non-Catholic Negro living in New York, a college man — both as student and teacher — and a well-known authority on problems of labor and race.

Next month we plan to discuss several recent happenings. Among others:

The Common Meeting Ground of the Bund and the Klan.

The recent lynching of Austin Calloway in Lagrange, Ga. The fifth lynching for 1940!

Catholic Chaplain at Camp Bragg, N. C., allows no discrimination.

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Vol. XIII

SEPTEMBER, 1940

No. 9

ROOSEVELT, WILLKIE AND THE LIBERAL MIND

So far, no outstanding pronouncement has been made upon the Negro by either of the major candidates for the Presidency.

President Roosevelt, naturally, will see no need for talking, since he will be content to let the virtues of the New Deal speak for themselves. From Mr. Willkie we may expect to hear something, for his record in this respect lies entirely in the future. Whether they talk or not, the matter is one which, we can be positively sure, gives them no small concern, for the Negro vote is estimated as decisive in at least four States of the Union and in at least seventeen States it is a serious factor in their electoral leanings.

The attitude of the presidential candidates towards the Negro has an importance far beyond the question of the election itself, grave as that matter is. It is an index of the attitude of the nation at large. This in turn, governs Congress and local legislatures and even the courts. Now is the time to ask both the candidates some very pointed questions.

But what is the point? To ascertain this, we must recall that the point as it appears to the Negro is not

necessarily the point as it seems to either Mr. Roosevelt or Mr. Willkie.

With all their differences, the two men have one thing much in common. They are both products of a certain type of liberal mind. Mr. Roosevelt is an avowed liberal from the start. Mr. Willkie is at pains to assure us, particularly in his recent speech accepting the nomination, that he, too, is a genuine liberal.

Without going into any fine-spun definitions, we can say that a liberal is a man who responds readily and spontaneously to any appeal for the welfare and betterment of his fellow man, to any appeal for justice and human rights.

The liberal temperament has its merits and its weaknesses. The merits are plain: liberals are easily enlisted in worthy causes; they have the courage of their convictions. But the weakness of the liberal temperament is that it can be easily misled by the appearance of goodness and generosity. It is impressed and succeeds in impressing others by a program of visible, immediate benefits. It is annoyed and distressed by the sight of suffering but has neither

the inclination nor the inward courage to go to the root of the matter and try to remove the spiritual poison which *produces* the suffering. There are exceptions, of course to this as to every rule, but they simply illustrate that an intelligent man can overcome weaknesses of the liberal temper as another can overcome the limitations of the non-liberal or conservative temper. In each of *these* cases you have a rounded and truly social-minded man.

If we start, then, asking Mr. Roosevelt what he has already done for the colored man or Mr. Willkie what he intends to do our questions will receive very copious answers, but the answers will hardly seem adequate. The New Deal achievements are worthy and numerous. The improved homes, the aid given to Negro workers and Negro schools and many other such practical measures have undoubtedly aided greatly in reducing race friction and in building up the morale of the Negro people in many parts of the South. Generous aid has been afforded by the New Deal to any movement or agency in the South which was inclined to consider the Negro's economic problems from a realistic angle as a general concern of all and not just the matter of one race alone. It is remarkable and very far-reaching achievement.

To state all this is not to utter a brief for Mr. Roosevelt's re-election. Doubtless Mr. Willkie has similar programs in mind and can be induced to pledge himself to them, or to even more.

But the point where we begin to strike resistance in Mr. Roosevelt past and from all indications in Mr. Willkie future is when we question them as to what they are doing by any direct and tangible action to *change the mental attitudes* of the majority and employment-giving group whether in the South or in the North which are the cause of ninety percent of the Negro's special social and economic difficulties. The liberal mind is ready to lavish time, care and expenditure upon profits to give people better homes and better living facilities in place of the discomfort and squalor in which they now live. But the same liberal mind is disconcerted when it is asked to approach directly those whose injustice and selfishness make these conditions possible and to adopt a systematic, effective plan for creating in them a different mental and moral attitude.

Even if the liberal in high office is himself inclined to do this, he is apt to be surrounded with persons whose views he has to pay court to out of political

expediency and he sometimes lacks the tough, inward spiritual strength to combat them.

The only thing that will give that inward strength when missing to the liberal, be he of one party or the other, is the mass opinion of the citizens who demand that he show evidence of interest in the source of those evils for whose cure he is ready to spend millions of the public money. When the President appoints to a high administrative position with direct control over the treasury a man who is cut to the heart because he finds Negroes eating in the Congressional restaurant he is exercising perfectly legal powers. The President doubtless grieves over this evidence of race bigotry quite as much as anyone and what he does actually favors it. But the particular point is that he does nothing about it. The race tension described in *Opportunity* magazine for August persists and increases in the District of Columbia. To make a long story short, a few direct, *concrete*, substantial evidences of interracial justice shown by a frank condemnation of bigoted race attitudes on the part of either of the presidential candidates would accomplish far more to relieve the Negro's unemployment, his educational, housing and personal-security troubles than any degree of governmental *largesse* extended in tacit approbation of the existing system.

These evidences need not be sensational. We do not need and have no use for grandstand plays and *Native Son* duckfits. But we do need practical, measured action for interracial justice backed up by solid moral and religious principles. The request for this is the point that needs to be presented to the candidates for the presidency of the United States. It is the unvarying objective of the Catholic Interracial program.

AND CONGRESS, TOO

Before we leave this topic let us recall that the questions to be put to the presidential candidates need to be put even more appropriately to the Congressional candidates for election and candidates for local legislatures. If the President's attitude reflects the state of mind of the people, the Congress not only reflects it, but puts it into direct and vigorous action. The legislators far more than the President directly control the race situation in this country. We need only remember the filibusters on the anti-lynching bill to see what this signifies.

The momentous decisions that come before the various Congressional committees: on legislation, on appointments, on appropriations, all offer ample oppor-

tunities to practice interracial justice. If we wish them to practice such justice, we must accompany our wish by a vigorous demand.

Chivalry And Appreciation

"And \$7 is no small sum in Yamacraw." So ends a very enlightening and inspiring article in the *Pittsburgh Courier* concerning the excellent work done by a cultured, Southern-born, white woman whose name is Sarah Mills Hodge. The above mentioned \$7 represents a contribution made by the Negro mothers of Yamacraw to the sponsors of a fund for a nursery for white children. They (the Negro mothers) made the contribution as a symbol of their love for, and gratitude to, Mrs. Hodge, their friend and helper.

Chivalry, whether Southern or otherwise, does not need crinoline and velvet in order to flower forth in all its glory. But it does need a great heart and a great love. If these are lacking, chivalry becomes nauseating hypocrisy and a meaningless jumble of attitudes. For chivalry reveals itself in many ways and in the modern world is found in many places and among people of all racial groups. Modern chivalry, while not as romantic as that of the plumed knights, is nevertheless just as effective in relieving pain and suffering as the mounted dispensers of a sometimes harsh justice. Mrs. Hodge is one who knows how to love deeply, which means bravely and unselfishly. Over a period of fifteen years, she has spent her fortune and herself in giving to those of another race, who are less fortunate than she, the help and guidance that one might expect from a parent or wise and close friend. At the cost of \$315,000, she has established and endowed a home for Negro aged. She gave a similar sum to establish a nursery and kindergarten for colored children.

So it is not strange that a group of colored mothers in Yamacraw have tried to show, in a tangible way, their love and gratitude to this fine Southern white woman. For she has translated the dogmas of the order of chivalry into a living pattern and has made them understand at a time when they need understanding. There must be more than one wry smile on the faces of long departed, good knights, and more than one white plume bowed in respect and admiration for what this woman has done. And one can imagine that they would all agree that "\$7 is no small sum in Yamacraw."

Negroes And National Defense

Several people have asked us "What is your position on the place of the Negro in the Army, Aviation, and Navy?" Some of these questions have been honest and straightforward. Others came from people well-known as dispensers of discontent and disparagement, particularly against what they term the "activities" of the Catholic interracial movement. But to all we have only one reply.

In the first place, and the last, we hold that the Army and Navy, the Marine Corps, the Air Service, the Diplomatic service, yea, the United States Government itself in all its departments are the creation of the American people to preserve and protect the best interests of the American people. And we believe and assert without equivocation that every branch of our city, State, and National Government should be opened to Negroes just as they are now open to practically every other group in America.

We point out that the Negro is not an alien; that he has served this nation faithfully from the War of Independence right down to the present day. The Negro served America long before America realized its duty to the Negro.

The Army has been closed to the Negro except in exceptional cases like the two infantry and two cavalry regiments. In late years these regiments have been scattered about the nation—we assume that this has been the policy of the government towards all its regiments—but no new avenues were opened to Negro enlisted men. Since the World War our government has created Tank units, Coast Guard defenses, and, of course, widespread improvements in our Air Service. The Negro soldier has been barred from all these until recently.

Several months ago, Charles H. Houston, a lawyer and a scholar, started campaigning for greater opportunities for the Negro in the Army and Navy. The *Pittsburgh Courier* has given great publicity to this cause. Instead of going into detail about military discriminations against the Negro, we will state it briefly:

- 1) The Navy engages the Negro only as a servant;
- 2) The Marine Corps exclude Negroes;
- 3) The Army—in the past—limited his enlistment and restricted his training;
- 4) Negro officers have been skipped over in war times and ignored in peace times;

- 5) There are only two Negro line officers in the United States Army;
- 6) Negro youth are not being trained as pilots for Air Service.

There have been swift changes lately. Several Negro units in the National Guard have been assigned to training for the Coast Artillery and Anti-aircraft Services. This is an advance, and there certainly will be more. West Point has three Negro students (all appointments from Chicago by Congressman Mitchell). One Negro graduated from West Point four years ago! (He is one of the two line officers mentioned.)

CIVILIAN EMPLOYMENT

Today there is every reason for the continuation of the efforts of those who are now seeking to have the Negro included in all the new Army units, and the old ones from which he was in the past excluded. At the same time we urge them to extend their efforts on behalf of the admission of the Negro in the field on industrial employment. National defense includes not only the adequate development of military forces, but also the production of materials by private manufacturers.

Thousands of factories will supply defense materials for the duration of world strife. But after that period, these factories will set the pace for American life. It is very important that the Negro give more than passing attention to the question of employment in the factories now being set up to supply our defense needs. Sectional leaders are demanding that these plants be distributed so that no one section will derive all the economic benefits. It is just as important that Negro leaders should demand that the jobs be open to Negro workers.

THE FUTURE

There is so much at stake today that few of us take time to think of tomorrow. After the war will come peace; with this peace we hope, a better world. But it will be a world of human beings. What we human beings plan for today will effect the future of America. By all means we must protect future generations of Negroes by having the youth trained for a livelihood. America lives more and more by the rules of an industrial society. In these arts all youth must be trained. The Negro is no exception. The Negro must not remain a race of destitute, untrained workers. Our schools must awaken to this responsibility.

Notes From XAVIER UNIVERSITY

The First Catholic College for Negro Youth

CATHOLIC ACTION

More than two hundred delegates, representing parishes in Louisiana and Mississippi, attended the second annual summer school of Catholic Action held at Xavier University, July 25-26. Fifteen of the foremost clergymen of the South led discussions on social, ethical, and economic problems; considering proofs of the existence of God, the true Church dangers of the many false "isms," etc.

Among those who lead panels were: Rev. Godfrey Cook of St. John's College, Shreveport, La.; Rev. Vernon P. Aleman, director of the Archdiocesan Union of Parish Sodalties; Rev. Robert E. Tracy, Diocesan Director of the Confraternity of Christian Doctrine; Reverend H. Joseph Jacobi, executive director of Associated Catholic Charities of New Orleans, Rt. Rev. Msgr. Charles P. Greco, authority on Canon Law; and Rev. Edward F. Murphy, S.S.J., dean of the Department of Religion and Philosophy at Xavier.

AMERICAN NEGRO EXPOSITION

Xavier University was well represented at the American Negro Exposition in Chicago, Illinois during the week designated as "Catholic Week." Coach Ralph H. Metcalfe, former Olympic track star who is coach of track and field events at Xavier and an instructor in the Department of Physical Education and Athletics spoke at the CYO convocation. Elwood Smith, Xavier's talented young baritone, sang five nights. Hurvé Rachal, well-known lyric tenor, and his accomplished wife, Charlotte McGaffey Rachal, diseuse, both graduates of of Xavier, appeared in a recital during the same period.

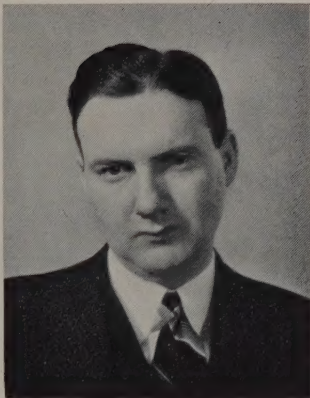
XAVIER TENNIS STARS

James McDaniels and Richard Cohen are presently carrying the Gold and White banner of Xavier to victory this year in the realm of tennis. McDaniels is the present National Open Men's Singles Champion of the A.T.A., and National Intercollegiate Champion.

COLLAPSE OF THE CANARD OF CHAM

By HARRY McNEILL

Why do some people have black skins and others not? This question has been asked certainly by every American at an early age. In believing circles the answer given has often gone somewhat as follows: Long ago there lived a man named Noe who alone with his family was saved from the deluge sent by God to punish wicked humanity. Now Noe one day drank too much wine and lay naked in his tent. Seeing this one of his three sons, Cham, mocked his father. But the other two respectfully covered him. Upon awakening and learning what had happened, Noe cursed descendants of Cham who thereafter had black skins as a punishment. Further embellishments frequently added to the story that the Negro Chamitic people were likewise condemned to slavery and to paganism for the fault of their ancestor.



This hoary tale, of course, fitted in very nicely with conditions leading up to the Civil War in our country. God-fearing defenders of the doctrine of slavery looked with pity upon the cursed black race whose lowly status was due to a malediction sanctioned by God Himself. Defenders of the *status quo* saw in the fact widespread slavery the fulfillment of a Scriptural prophecy. "Difficulty" in converting Negroes to orthodoxies of the various sects confirmed the allegation of a special innate Negro inclination toward heathen rites and morals. And referring the basic Negro problem to Scripture for elucidation was such a pious gesture—it was personally uplifting and so edifying to others!

To be sure the Biblical data on the matter was rather sketchy. Genesis tells of the Chamitic malediction in the following words: "And Noe, a husbandman, began to till the ground, and planted a vineyard, and drinking of the wine was made drunk, and was uncovered in his tent. Which when Cham the father of Chanaan had seen, to wit, that his father's

nakedness was uncovered, he told it to his two brethren without. But Sem and Japheth put a cloak upon their shoulders, and going backward, covered the nakedness of their father: and their faces were turned away, and they saw not their father's nakedness. And Noe awaking from the wine, when he had learned what his younger son had done to him, he said: Cursed be Chanaan, a servant of servants shall he be unto his brethren. And he said: Blessed be the Lord God of Sem, be Chanaan his servant. May God enlarge Japheth, and may he dwell in the tents of Sem, and Chanaan be his servant." (Ch. IX, 20-27.)

There is no mention whatever of color of skin in the account. Moreover, for some unexplained reason the curse is put only on Chanaan, one of four sons of Cham listed in the Scriptures. Finally, the malediction vaguely speaks of Chanaan (and there is no reference to his offspring) being a "servant of servants . . . unto his brethren." In most societies there have always been servants and masters, so that in repopulating the human race from the descendants of Noe, it would be expected that one branch furnish servants. But in fact, Genesis enumerates among the descendants of Chanaan the powerful Hittite nation who were far from slaves, and who according to their own and Egyptian monuments had yellow skin; also springing from Cham were the inhabitants of Sodom and Gomorrah who may have been slaves to sin but not to human masters.

The Biblical data being what it is, how did the legend arise concerning the Chamitic origin of the Negro race? This problem has been recently treated at some length in a scholarly article appearing in the *Revue de l'Université d'Ottawa*.¹ Our examination of the question here is largely indebted to this source.

We can search in vain the Fathers of the Church and the medieval theologians for any trace of the theory of the Chamitic descent of the Negro. Their commentaries on Holy Writ abound and though the Chamitic texts as well as the New Testament account of the conversion of the Ethiopian eunuch furnish an occasion for discussing the matter, there is not a hint of the theory in question.

What then is the origin of the popular fable? When

¹ Albert Perbal, O.M.I., *La race nègre et la malédiction de Cham*. *Revue de l'Université d'Ottawa*, avril-juin 1940.

does it first appear? The earliest author in our Western tradition to purpose it seriously seems to have been an early disciple of Luther called Hannemann. In 1677 he published a Latin treatise entitled *Curious Inquiry into the Blackness of the Children of Cham*. In literature of the time there were certain vague references to Talmudic origins of the theory, but here is the first clear cut, positive defense that received notice and was taken up. Another Lutheran writer, named John Pechlin, attempted to refute Hannemann, but the latter claimed to find authority for his stand in Luther and in the Scriptures and so the thesis stood. In fact, Luther commentating the book of Genesis of the Old Testament does discuss the incident of Noe and his son's disrespect. Speaking of Cham, the Reformer wrote that Scripture refers to him in the foulest colors (*foedissimis coloribus depictus*). Luther's disciple, Hannemann, appears simply to have mistranslated the passage to mean the "darkest" or "blackest" colors, and in turn, to mean Negro.

Once launched, the doctrine spread far and fast. Voltaire took it up and advanced it in his fashion by poking fun at theologians in general whom he accused of holding the theory. Theologians replied to him but not with the effectiveness of the *philosophe*.

Jean-Jacques Rousseau also played his part. Having popularized the dream that man in an uncivilized "natural" state was good, honest and kind, it was necessary to reconcile this with the fact of barbarism and cruelty found among African savages. This, pious believers explained, was due to the unfortunate malediction of Cham which made them different from the rest of men.

The chant so feebly begun soon became a deafening roar. The unfortunate Lamennais and his influential circle of followers joined the chorus. Writer after writer of this group reiterated the uncritical legend or added fantastic variations.

Finally it would seem that even the élite were taken into camp. Distinguished Biblical scholars famous for their solid Scriptural studies gravely re-echo the tale. We find among them such outstanding names as Fillion, Vigouroux and De Hummelauer. Sainly missionaries to the Negroes made frequent reference to the malediction of Cham for various purposes. One group of zealous Bishops went so far as to petition the Vatican Council to take action regarding the malediction of Cham, and an indulgenced prayer making reference to it was circulated.

Is there any wonder that the alleged curse of the Negro race has become a household legend?

But happily a reaction has now set in. The article cited above subjects the matter to a searching scrutiny and lays bare the flimsy foundation. It refers also to a growing literature aimed at combatting this calumny. The grounds for attacking it are three: ethnological, exegetical and theological. Let us summarize briefly the principal points made.

Most ethnologists today agree that African natives represent not one but several very clearly distinct races. Accordingly common descent from Cham seems ruled out. Moreover, certain peoples, such as the Berbers of North Africa, commonly held to be Chamitic in origin are non-Negroid. Finally, prevailing opinions definitely exclude all pure Negroes from Chamitic origin!

From the viewpoint of exegesis of the Bible text: it will be recalled that strictly, the curse was laid upon only one son of Cham, namely, Chanaan. According to Father Perbal, the prophecy of Noe was fulfilled by Josue who defeated the Chanaanites and reduced most of them to slavery. That seemed to be the end of the matter and ample punishment for what was after all far from a heinous crime on the part of their ancestor's father.

Finally, theologians have much to say about original sin and its universal consequences, but never have they made a case for any perpetual malediction afflicting a great portion of humanity. Furthermore, serious authorities among them affirm that if the true descendants of Chanaan (and Negroes do not seem to be simply identical with them!) were subject to a permanent curse, the Sacrifice of Calvary abolished it. There the God-Man shed His Blood for all men who have equal claim to the fruits of Redemption from the consequences of sin according to their co-operation with Grace.

Of course the most eloquent testimony to the true sense of the Church on the status of the Negro in the light of Revelation is to be found in the encyclical pronouncements of the Supreme Pontiff now reigning. Here we have the living Church proclaiming to the world the fullness of its age-old wisdom and Divine Guidance.

Is it not tremendously significant that the very first encyclical of Pius XII singled out racism to condemn it as one of the two most vicious errors ravaging the world today? And what of the Holy Father's "special paternal affection" for the American Negro voiced in

his Encyclical to the Hierarchy of the United States? These are indications and a challenge. They signify that the Church recognizes no racial trait as a mark of Divine disfavor. They herald "that law of human solidarity and charity which is dictated and imposed by our common origin and by the equality of rational nature in all men, to whatever people they belong, and by the redeeming Sacrifice offered by Jesus Christ on the Altar of the Cross to His Heavenly Father on behalf of sinful mankind" (*Summi Pontificatus*, Par. 30.) But more than mere indications, they challenge all Christians to bestir themselves about the appalling fact that racism is one of the two outstanding vices of our times. With so many evils in the world that could be mentioned, this is a basic one. Precisely because of it the Holy Father feels that

American Negroes "need special care and comfort and are very deserving of it."

The campaign for interracial justice and charity waged by Christians who answer this summons must be fought on many fronts. One of them is the battle front of calumny which would place Negroes under a blight of God. A legend so long abuilding is not torn down overnight. We should give it the lie whenever we can. In other words we can preach against it. But actions speak louder than words. We must so live and act that the canard of a curse on Negroes through a falsely alleged ancestor is buried under an avalanche of good deeds. Only then can we be satisfied that we have properly interred a malodorous theory long since worthy of burial.

CIVIL RIGHTS OF THE NEGRO

By SISTER M. ANN JOACHIM, O.P.

A civil right is one which appertains to a person by virtue of his citizenship in a State or community. Every member of a distinct community has this right which the municipal law will enforce for the benefit of an individual so that he may be secure in his means of happiness.



Before the adoption of the Thirteenth and Fourteenth Amendments the Negro's civil rights were practically non-existent. Various State constitutions have made provision for the protection of these rights and statutes in some States provide for the full and equal employment of the privileges and facilities of certain places which are of a public or quasi-public character, by all persons regardless of race or color.

The civil rights statutes vary with the State and the circumstances and are often based on custom, tradition and precedent. They often provide that all per-

sons shall be entitled to the full and equal enjoyment of accommodations and advantages of inns and hotels. True, this can be traced to the common law, by virtue of which it was the duty of an innkeeper to accommodate the general public, if they were ready and willing to pay a reasonable consideration for such accommodation, and if their character and conduct were not objectionable.

Minnesota is the only State which does not specifically refer to inns and innkeepers in their statutes. Some statutes refer to such places of accommodation as hotels, which is more easily understood in this twentieth century. But if such an innkeeper or hotel manager invites a Negro to stop at the hotel but requires him to take his meals away from other guests, this would be a denial of equal privileges under the civil rights statute and the person so charged and found guilty would be answerable in damages. And since we refer to damages let us add that such damages are very difficult to prove.

Some States, Utah for instance, penalize the proprietor or manager who refuses without just cause to accommodate any guest. "Any guest" would certainly include the Negro but it is difficult to explain and draw a clear line as to what is meant by "without just cause."

The question often arises as to just what is meant by the word "hotel" as used in the statutes. There have been numerous decisions in the various States but the California courts have held that it includes public resort hotels as well as those for temporary lodging. Other courts have held that it means only city hotels for transients and not vacation or resort hotels.

The Civil Rights Acts makes no discrimination as to race or color. Actions involving the rights of Chinese sometimes arise as well as those brought by Negroes. In a Massachusetts case, a Chinese proprietor of a restaurant claimed a certain statute was invalid because it violated the equal protection clause of the Fourteenth Amendment of the Federal Constitution. The statute made it unlawful for women under twenty-one years of age to enter a hotel or restaurant conducted by Chinese. The case was bitterly fought. The Supreme Court of Massachusetts decided in favor of the Chinese and declared the law unconstitutional because it favored class distinction.

Prejudice against the Negro has been growing in certain sections of the country, and a definite attitude toward the race cannot be analyzed unless the study is confined to a distinct community. Sections which cater to the tourist trade seem to have the most difficulty. Proprietors of these resort hotels always seem to find an excuse for either refusing to accommodate the Negro or for making it so unpleasant that he will not want to return. The Civil Rights Acts usually cover such places. Sometimes the proprietor will assert that he also refuses to admit lower-class foreigners in order to justify in his action against the Negro. He ordinarily makes himself believe that the reason he refuses the Negro is for most any other cause than his race or color.

REMEDIES

What redress has a Negro if his rights have been infringed upon? Eighteen States have Civil Acts which apply to racial discrimination. Of these some provide for a criminal action only, another for a civil suit only and some for both a criminal prosecution and a civil suit for damages. In Michigan and in Washington the statute provides for only criminal prosecution but the respective supreme courts have held that a civil suit for damages may also be brought. In Colorado, Indiana and Wisconsin, if the plaintiff is successful in one type of action he cannot continue and prosecute on the other also, for the same

offense. In New Jersey, the aggrieved party may be entitled to an attorney's fee up to fifty dollars and costs in addition to damages.

Does a Negro have to act in good faith in order to be entitled to the protection of the rights under these statutes? Does he have to request accommodations and must he be refused before a cause of action arises? An Ohio court has held that recovery can be had even if the primary purpose of entering the place of business was to cause a disturbance. He has a right to find out whether the proprietor is discriminating against Negroes, and if so, to bring suit.

It is very difficult for a complainant to prove discrimination. It is for the jury to decide the questions of fact. Whether the hotel was really overcrowded when the Negro sought accommodations, whether it really took a long time to fill the Negro's order in a restaurant, or whether it was just said and done in order to discourage the Negro from waiting for his order, is a matter for the jury to decide.

Some courts have required that the Negro be an American citizen and prove it as a preliminary to the rights of recovery. In California, citizenship is immaterial.

DAMAGES

As to damages, these too, vary with the jurisdictions. They might be exemplary or punitive. In order that the proprietor be held for the acts of the agent, they must be proven to have been intentional and not as the result of a mistake and they must have been within the scope of the agent's authority or employment. Courts have held defendants responsible for humiliation, insult, mortification and embarrassment under certain conditions.

A Negro is entitled to equality of accommodations as well as equality of treatment. Are public accommodations and quasi-public facilities equal for the Negro and the whites? Are accommodations on railroads, buses etc. just as clean and comfortable for one as for the other? The answer is plain: In nearly every instance where there is enforced separation they are not!

The problem of race relations is acute and timely and we entertain the hope that Catholic Action as stressed in the Papal Encyclicals and the Pastoral Letters of the Church Hierarchy in the United States will be so interpreted and put into practice that this vital question be better understood and the condition of the Negro bettered.

I VISIT THE SOUTH

By EVA J. ROSS, PH.D.

"Write some of your impressions of the Negro in the South," said the Editor of the *INTERRACIAL REVIEW*, when he learned of my proposed visit below the Mason-Dixon line. Fortunately for my peace of mind, he did not specify any logical sequence of ideas, or expression of opinion, or judgment of facts. What follows, therefore, will truly be impressions, without necessary connections — though in my own mind they have already woven themselves into a picture of the Southland as a whole.



Leaving New York in the early evening, the last day of March, I awoke the next morning in a region which was new to me. Looking out of the train window, I saw North Carolina for the first time, with its red soil, the budding greenness of trees and bushes, and the pink of peach blossoms. Towns and villages flashed by, but I did not become aware of the colored people living there until, just out of Charlotte, I saw some houses, typical, I learnt later, of the houses of the South, each standing off the ground upon four pillars of brick or stones. They were poor, unpainted houses, probably of the one-room type; some had porches, others were more plainly "shacks," and all of them were very dirty and untidy looking. They belonged to the what one might call the slum-dwellers of Charlotte. Poor Negro people were standing around the doorways, finishing up housework, talking, or watching children at play. The steps leading up to the entrances were often most decrepit.

Later that day, traveling around the countryside of Gaston County, and later still, in South Carolina, Georgia, Alabama, New Orleans, and back in North Carolina again, I found that the poor-white people live in the same type of houses, too. The poor in the South seem to be badly housed, indeed. Wide, open cracks there are in many a wooden floor and

wall of these one-story shacks; there are few windows, and often the frames sag badly. These poorer houses are all set off from the ground on their stone or brick pillars, to preserve them from dampness, and one wonders how cold they would be in the winter, without a brick protection around those foundational props, with the wind howling through the crevices. Often the houses of the colored look better than those of the poor-whites, for the colored frequently cover the outer walls with vines, have flowers in the yard, and a "patch of ribbon-grass" each side of the doorway.

It was in New Orleans that the need of adequate housing for the Negro seemed much more marked. There did not appear to be any discrimination in Negro housing in the other places that I visited, but in New Orleans one could not help but think that Negroes, paying their share of taxation, did not have any equal division of civic funds. New Orleans is a lovely city of continental reminiscences, a city of beautiful homes and gardens, of gracious people who love good meals, music and leisurely, cultured living. New Orleans has wide, noble streets, well paved; even its street-car tracks are grasslined, and one would be inclined to think that there is adequate street lighting everywhere at night. Much as I loved New Orleans, and was happy staying there, my impressions were sadly marred by visits I paid to the poorer Negro districts. The streets there were so dark at night that one needed a flashlight to pick one's way along the unpaved roads. The mud roads are impassable, I was told, in seasons of heavy rains, and sewage conditions are very bad. Certainly, when I drove over the ridges of dried mudruts in a drier season, no joy-ride was my portion! The poorer Negroes of New Orleans have neither paved streets or sidewalks, nor street-lighting, nor other amenities which we usually associate with civilized townships of today. In these parts of the city one could realize what city life was like a hundred or more years ago!

My impressions of the colored in New Orleans were, fortunately, not confined to amazement at the injustice done to them in housing and other particulars. There were many more positive things to be observed. I was especially impressed by the fine church and school of the Josephite Fathers in their Corpus Christi parish — the largest parish in America, I was told.

Then there was Xavier University, a co-educational Catholic college for the colored, where I went to give a lecture. What a fine audience these colored students made! They were intelligent, they understood the point of one's discourse so easily, and one could feel their sympathetic attitude.

I admired Xavier, with its beautiful buildings, its large stadium, and especially its excellent library and art collections. But I did not fully appreciate the cultural worth of the university until I attended the annual French play to which I was invited that same week. It was the *Barbier de Séville*, in French, with music between the acts from the opera of the same name. The acting, singing, music, lighting, scenery—all were superb. Rarely have I so thoroughly enjoyed a play. It took me back in imagination, to visits to the *Odéon* and the *Théâtre Nationale* in my Paris days. The pronunciation of the actors was such that I decided they must be of French extraction. I remarked about it later, and discovered that the performance of the students was but considered normal for those who were majoring in French, and that one of the principal players, a junior in the college, did not know one word of French before he entered Xavier less than three years before. In the audience were Archbishop Rummel, Bishop Walsh of Maryknoll, three or four members of the diplomatic corps of England, France and Italy, and a host of other distinguished white and colored guests. The guests were received with a rare graciousness, and the reception which followed the play was in the very best of taste, and a most enjoyable experience. Yes, Xavier University is a place which I shall long remember, and look forward hopefully to visiting again.

Colored people were not present at the New Orleans Catholic Industrial Conference which I attended. The hotel in which the meetings were held would not admit the colored, I was told. So, although we discussed the problems of the low-income group (which surely includes many of the colored) and even made some mention of Negro needs, no member of the colored group was there to elucidate problems, or to make suggestions. One was conscious of the lack of logic here.

At the Catholic Conference of the South, in Atlanta, some few Negroes, who seemed to be non-Catholics from the nearby university, were present in the audience. A whole meeting of two hours was devoted to the topic, "The Church and the Negro."

One woman speaker, two laymen, and several priests who have devoted their lives to the Negro cause, took part in the discussions. Reverend Vincent Warren, a Josephite Father of Mobile, said that the chief impediments in the solution of the problem of the Negro needs in the Church were ignorance, intolerance and a lack of fundamental understanding. His outline of the Mobile Plan was especially interesting. Under this plan, members of both the white and the colored groups of the diocese of Mobile meet monthly to discuss colored needs—hospitalization, housing, wages, convert-making, whatever it may be—a statement of needed funds is then made, and a drive conducted to collect the necessary finances.

All the discussions of the meeting made it plain that the Negroes of the South need more churches, more priests to care for their needs, and also economic help to enable them eventually to be sufficiently self-dependent to support their own church and pastor. As a Northerner, I wondered if this need of churches and priests could not be solved by the Southern white Catholics being more tolerant of the colored in their churches—as members of that Body which acknowledges "One Lord, one Faith, one Baptism. . . ." I visited churches in the South where the colored were not admitted, or where they had to enter by a separate doorway, and were relegated to a few badly placed pews at the side. I was present at a Confirmation service in one church, where the white candidates were seated in an honorable position in the body of the church, and the colored candidates were in side pews and, of course confirmed the last. I inquired about this situation, and was told that Southerners still feel the effects of the Civil War so keenly that it is already a great advance if they admit Negroes to worship with them in the same church that they frequent, albeit they may treat them there as marked inferiors. It is difficult for a Catholic from the North to understand this point of view—even for a Catholic brought up in another part of the world, where class distinctions are accepted. However the problem be eventually solved, it seems evident that much financial aid and many more missionaries are needed to bring the truths of the Catholic Faith to the large colored population of our Southland.

After over two months residence in the South, I came North again. I had seen poverty and discrimination; I had enjoyed meeting some highly cultured Negroes; I had seen colored people praying with ob-

vious faith in our Catholic churches, and I had seen others indulging in emotionalism and not religion at all, at one of the many revival meetings which are held in the Bible Belt; I had seen many happy, smiling, contented faces among the poorest of the Negro group; I had been happy in the enjoyment of the hospitality and friendliness of all the peoples of the South. Did I return, feeling that white Catholics are neglecting their most ordinary Christian duties? No. For Southern Catholics of the white groups are indeed recognizing colored needs, and are endeavoring to find a solution to their many problems. One cannot eradicate the habits of thought of many years, and under our present social system there are indeed problems to be faced when a large proportion of a population is of a different color from the rest. Speakers at the Catholic Conference of the South made it amply evident that serious efforts are being made to face the situation and to come to Christian solutions. Surely the colored, with their wonderful virtues, of patience, and understanding, and hopeful joy, will understand if their white brethren are a little slow at recognizing rights and needs, since there are such obvious evidences that they are indeed walking along the path of recognition.

The White Man In The Temple

The White Man stood and lifted up his eyes,
 "Thank God that I am not as these," he prayed,
 "These poor black creatures whom, indeed, You made
 In Your own image, yet not great, not wise
 Like me, by whose tremendous enterprise
 Were conquered heathen races, and were laid
 The cornerstones of empires that displayed
 One worthy aim, to build, to civilize!"—

Standing far off, the Black Man held his peace,
 With eyes cast down, unconscious of the worth
 Of patience as a prayer that will not cease
 To trouble Heaven till the ordered birth
 Of nations that attend the word: "Increase,
 Multiply, and subdue, and rule the earth."

—Martha P. Williams



PLAYS And A Point Of View

By THEOPHILUS LEWIS

FAREWELL TO TOLERANCE

Sometime before New York's World's Fair closes I want to have at least one more look at the French Colonial Building. It contains one of the most interesting exhibits in the foreign section of the Fair—far superior, to my way of thinking, to the garish display of luxuries in the building that represents the French Motherland.

When I first saw the much talked of gold dinner service in the French pavilion I got blind mad. I could not understand why I was angry. Although I say it that shouldn't, I have a rather lively appreciation of beauty in both nature and art. Still, the sight of objects which were exquisitely beautiful made me choke with rage. Now I think I understand why.

It was the air of effete vulgarity that pervaded the place. The rare tapestries, fine china, and priceless plate were the handiwork of weavers, potters and goldsmiths who lived when France was tough and prolific. France with a falling birth-rate could not present those masterworks in the pride of creation. She could only flaunt them with the vanity of possession. The tri-color waves over a bazaar that was reminiscent of a luxurious pawn shop.

In the Colonial Building, where the wares and crafts of the French dominions are represented, I found an atmosphere of living energy. The craftsmen who fashioned the actual specimens of morocco and metal work probably have been dead for decades. But the goblets of carved ivory, bracelets of chased silver, and saddles of tooled leather that looks soft and glossy as satin bear evidences of being used and handled, indicating that the creative urge is still alive in the races that produced them. In lands where beautiful things are used as well as admired, they are treasured for their utility and loveliness and not merely hoarded because they are rare and valuable. The lavish display in the French Building proper summarizes a magnificent heritage. The wares in the Colonial annex represent a vigorous culture.

An impressive feature of the exhibit is a group of prints illustrating various aspects of interracial cooperation in the colonies. There are numerous photographs and drawings, with ample explanatory text, showing how France is bestowing the advantages of modern learning, medicine and sanitation on her subject races without impairing their native cultures. French doctors, teachers and technicians are shown working besides associates who are yellow, brown, black or whatever happens to be the prevailing color scheme in the colony in which the hospital, school or laboratory is located.

There are statistics which tell the story of what has already been accomplished.

The next, and probably last, time I visit the French Colonial Building I will study the pictures and scan the prints with a feeling of nostalgia. They will soon be vestiges of an era of collaborating cultures that has passed into the shadows. France is discarding Latin tolerance and adopting Nazi racism. The extension of the Nazi creed to the colonies will mark the end of interracial cooperation in the empire. Vichy will give the orders. The natives under the tricolor will do as they are told.

That will be the future way of life in the French dominions, and I am afraid it will be no different in Italian and English colonies and the same in Italy and England. Indeed, there is no assurance that the rising tide of Nazi ideology will not engulf the Western Hemisphere too. A discouraging sign of the times is that so many people who dread Nazism are convinced that its triumph is inevitable. A similar period of general resignation to impending disaster preceded the outbreak of the war.

Increasing numbers of Jews and Negroes are already making a mental adjustment to life in the new Dark Ages. Many of the latter point to South Africa and assert that not even the Nazis can increase the degradation of the natives in that British Dominion. Others refer to the oppression of Negroes in the deep South and ask "How can conditions be worse than they are?" This, of course, is highly specious rationalizing, similar to that of condemned men consoling themselves before the hour of their execution.

But it does include certain elements of fact. It reflects the ineradicable optimism of human nature which enables humanity to endure and survive harsh conditions. There is an irreducible minimum of goodness in human nature too, and the races which have known slavery and persecution through long periods of their history will doubtless discover a residue of humaneness in the master race. It is not possible for races to live in close contact for any length of time without mutual feelings of personal regard developing among individuals. Will Rogers once observed, "I can't dislike a man if I get close to him. If I want to hate him, I've got to stay away from him." In the decades when race conflict in America was most bitter practically every rabid Ku Kluxer knew some individual Negro whom he loved. It is possible then when the fervor of conquest cools off even the most fanatical Nazi will know some Jew whom he will be proud to have as a friend. As the Nazi philosophy includes the promise of material security, it is even possible that the masses of men will be happier under the swastika than they have been under capitalism.

Hitler's anti-Semitism has been so dramatically publicized that we are likely to forget that Jews are not the sole victims of Nazi fury. Nazism is more than a creed of interracial hate. It is also a revolt against culture. Even if they had not been Jews, the Werfels, Freuds and Feuchtwangers would have had to flee from Germany to escape the concentration camp. Legions of pure Aryans have been uprooted by the Nazi terror, including such tower-figures as Thyssen, Maeterlinck and Mann.

Many members of minority races who have known poverty, insecurity and oppression for generations believe that Nazism

offers them little to fear and something to hope for. To the disinherited masses the transition from capitalism to totalitarianism may appear to be merely a change of masters. They will quickly accommodate their behavior to the whims of the new boss. Only the tolerant and sensitive, the articulate and creative spirits will know that evil days have descended upon the world.

When my children visit New York's World's Fair of 1960, on the special day set apart for minority races, they will probably find time to hurry through the Germano-French Colonial Building. The native crafts will be represented just as they were in 1939-40. But one exhibit will be missing. There will be no group of prints and pictures illustrating interracial cooperation in the colonies.

AS YOUTH SEES IT

EDITED BY YOUTH

Making a timely appearance in view of the national defense program, a history recounting the heroic exploits of the Negro as a soldier and sailor in the defense of this country has just been published under the auspices of the WPA Writers' Program. The book, *Cavalcade of the American Negro*, was produced in conjunction with the American Negro Diamond Jubilee Exposition held in Chicago through September 2.

"The Negro laid claim to American citizenship by early demonstrating through deeds of heroism, loyalty, and intrepidity, his willingness to defend the country of his adoption in its wars," say the authors. "It was a black man, Crispus Attucks, who became the first to sacrifice his life in the American Revolution at the Boston Massacre in 1770. At Bunker Hill another Negro, Peter Salem, fired the shot that wounded the British officer, Major Pitcairn. And at Brandywine Beach a giant Negro called Sampson bravely charged the British salient armed only with a scythe.

"Black soldiers were sent from every colony to bolster the hard pressed American forces. In all, it is estimated that at least 3,000 Negroes saw service in the Colonial Armies, each regiment carrying an average of about thirty-five. General Washington's personal command is said to have had over seven hundred colored soldiers on August 24, 1778. The resistance put up by Negro troops covered the retreat of the American and French forces from Savannah on October 9, 1779."

The "Cavalcade of the American Negro" states that 2,290,527 registrants of the race were included under the Selective Service Act during the last World War. Of this number, 342,277 were placed in full military service. About two hundred thousand Negro troops landed in France to fight in the front line trenches and to perform stevedore work and other duties required by the emergency. Fourteen hundred Negroes held commissions ranging from second lieutenant to major.

FROM HERE AND THERE DURING THE MONTH

The deeds of these officers and the enlisted men under them won for many of the armed units the Distinguished Service Medals, the *Croix de Guerre*, and other honors. Their bravery and conduct on the field of battle earned tributes from their American commissioners as well as the British and French Allies.

The heroism of the Negro sailors at the Battle of Lake Erie won the praise of Commodore Perry and led to the formation of a Negro regiment to join the Army at Sackett's Harbor.

* * *

We note with interest an announcement in the new catalogue of the School of Education of Fordham University describing the School's interracial Unit. Says the catalogue:

"The purpose of the *Inter-Racial Unit* is to promote a better understanding of racial problems. Through readings, discussions and a program of social service, students are led to see how vitally important a sympathetic and intelligent approach is in considering racial relations."

* * *

Formation of a pro-American National Foundation for American Youth to counteract the Communist-run American Youth Congress was announced late in August. Gene Tunney, former world's heavyweight boxing champion, is temporary national chairman. Murray Plavner was named National Director with offices at 30 Rockefeller Plaza, New York.

Mr. Tunney said the National Foundation for American Youth will serve as a clearing house and coordinating agency for patriotic youth organizations and unaffiliated youth loyal to the American system. He said the American Youth Congress had made false claims of representing many millions of loyal, patriotic American youths who remained "inarticulate, unorganized, unheard."

A state-wide chapter of the Foundation in New Jersey was announced simultaneously. Similar state organizations in Michigan, Illinois, Wisconsin, Washington and Pennsylvania will be announced within a week or two, Mr. Plavner said.

Mr. Tunney said the movement represented by the Foundation will avoid setting up a strong centralized national organization, because, he said, it has been shown subversive agents can most easily take over such associations. The national foundation will not form the policies for the local units, he said. Decentralized youth groups, local and state, led by young people acquainted with one another, will do that, he said, so that boring from within will be impossible.

Activities will include a speakers' bureau; a clearing house of information on youth activities; a news bulletin sent regularly to the press; a radio program; a series of state conferences with local groups to plan action and help in organizing new groups as well as reaching youth unaffiliated with organizations.

We have seen Mr. Plavner in action and we have a high regard for his good sense and his organizing ability. Those who are interested in a wholly American, wholly democratic association for youth in the United States could not be better advised than to get in touch with him.

● CARDINAL URGES JUSTICE FOR NEGROES IN DEFENSE

Philadelphia, Aug. 30.—The hope that justice will be done the Negro by the Federal and State Governments in the projects for national defense is expressed by His Eminence Dennis Cardinal Dougherty, Archbishop of Philadelphia, in a statement sent to a mass meeting sponsored by the Pennsylvania State Association of Negro Elks.

The meeting was called for the purpose of discussing the question of national defense in relation to the colored people.

"It seems hardly necessary for me to say what by this time should be universally known, namely; that as our Lord and Saviour Himself made no distinction of nationality, race and color, so also the Church, which He commanded to preach the Gospel to all creatures, makes no distinction of nationality, race and color," the Cardinal's statement said. "The Catholic Church looks upon all men, irrespective of nationality, race and color as equally God's children, having the same Father in heaven and created by God to know, love and serve Him here and to enjoy His presence and everlastingly in heaven, provided they will have proved themselves worthy by having led good lives.

"I am, therefore, strongly in favor of having no distinction made against the colored race and trust that our Government, whether local, State or National, will treat them on the same basis as all others, including the whites."

—N.C.W.C.

● NEW CHAPEL COMPLETED AT TUSKEGEE INSTITUTE

Montgomery, Ala., Aug. 30.—Under the leadership of the Most Rev. Thomas J. Toolen, Bishop of Mobile, a new mission chapel, under the patronage of St. Joseph, has just been completed at the world-famous Tuskegee Institute. The church is conducted by the Josephite Fathers.

Because Tuskegee's 2,000 colored students are gathered from all parts of the world, the mission chapel is expected to have an unusual place in missionary endeavors. It is confidently hoped to bring to these students, many of whom will become the leaders of their race in far-flung places, knowledge of the Catholic Church and her teachings.

In addition to the Institute, the new chapel—the only Catholic church in a twenty-five mile radius—also serves a United States Veterans' Hospital which houses 1,800 patients. The director of the hospital provides transportation to patients wishing to come to the church for Sunday Mass. The priest in charge of the chapel makes daily rounds of the hospital.

While the spiritual side of the foundation is promising, the church itself needs statues, altar linens, an organ and other equipment. Friends have started a fund to purchase a small car in which the priest can make his rounds of the Institute and the hospital. The priest in charge already has a list of thirty-five candidates for instructions.

—N.C.W.C.

● FOURTH COLORED CATHOLIC CHURCH IN CHICAGO PLANNED

Chicago, Aug. 19.—Ground has been purchased for Chicago's fourth parish plant to be devoted exclusively to the colored Catholics. The Rev. John F. Ryan, who successfully directed the activities of Catholic Week at the American Negro Exposition early this month, will be the Pastor.

Two colored churches are in charge of the Society of the Divine Word and one in charge of the Franciscans.

—N.C.W.C.

● DETROIT PRIEST OPENS HOSPITAL FOR COLORED

A former Detroiter, who went as a priest to teach in a Texas university, is gaining considerable recognition for his work among the Negroes of that State. He is the Rev. Francis Weber, C.S.C., on the staff of St. Edward's University in Austin, Texas.

Three years ago when Father Weber first went to Texas, he became interested in work among the Negroes. He learned that although there were close to 50 Protestant churches for the colored, there was no Catholic mission for this race. He obtained permission to start such a mission and presently had 150 converts. He also founded Holy Cross hospital for the colored and recently obtained the help of the Missionary Sisters of the Immaculate Conception from St. Bonaventure, N. Y., who will take charge of the hospital.

—*Michigan Catholic*

● PRIEST PROTESTS LOW WAGES PAID NEGRO LAUNDRY WORKERS

Petersburg, Va., Aug. 29.—The Rev. Clement I. Flynn, O.M.I., pastor of the Church of the Holy Family here, was a prominent and eloquent speaker at a public mass meeting to enlist support for the cause of local colored laundry workers on strike.

The mass meeting was held after a month and a half of negotiations had failed to produce an agreement between the colored workers and the laundry operators. Three members of the Executive Board of the Virginia State Federation of Labor were present.

CONDEMNS STUBBORN EMPLOYERS

Father Flynn said he was thoroughly amazed at the stubborn, unjust and uncharitable stand of the employers. He said that wages of fifteen cents an hour, and in some cases even lower, could not be classed as other than "starving wages."

"Employers are unjust when they are trading the God-given energy of bodies and the right to happiness of souls

for a few pennies that stunt bodies and wipe out the opportunity for being normally happy," Father Flynn said. "They are uncharitable when they fail to recognize that, in spite of color, they are their brother's keeper, and their attitude towards those under their charge forces the poor to be deprived of even the necessities of life."

—N.C.W.C.

● BENEDICTINE NUNS CONDUCT CATHOLIC COLLEGE FOR COLORED

Guthrie, Okla., July 23.—In the face of difficulties arising out of legal restrictions and race prejudices, the Benedictine Sisters are conducting successfully here, a Catholic college for Negroes.

This is one of two Catholic colleges for Negroes in the United States and was started in 1936 in a very small way. At the beginning of the present school year the enrolment totaled 40 men and women and the Benedictine Sisters feel that the future of the college is assured.

The institution is known as the Catholic College of Oklahoma for the Colored. Bishop Francis C. Kelley consented to act as Chancellor and several priests volunteered their services for the Faculty.

To date 18 Negroes have been awarded degrees from the college.

● SENATE ADOPTS AMENDMENT PERMITTING NEGRO ENLISTMENT

Washington, D. C.—Following a debate in which Southern Senators made full use of their anti-Negro sentiments to bolster the settled policy of discrimination against Negroes in the Army and Navy, the Senate voted Monday, August 26, 53-21, to include in the Burke-Wadsworth conscription bill an amendment introduced by Senator Wagner, of New York, which would permit Negroes to enlist in all branches of the armed forces including aviation.

The Wagner amendment, which affects only enlisted men, was not passed until Senator Ellender, of Louisiana, forced Mr. Wagner to say he felt colored and white troops should be placed in separate units in the army. It reads as follows:

"Provided, that any person between the ages of 18 and 35, regardless of race or color, shall be afforded an opportunity voluntarily to enlist and be inducted into the land or naval forces (including aviation units) of the United States for the training and service prescribed in subsection (B), if he is acceptable to the land or naval forces for such training or service."

● DIVINE WORD SOCIETY FORMS NEW PROVINCES

Techny, Ill., July 16.—Announcement has been made at St. Mary's Mission Seminary, here, headquarters of the Society of the Divine Word in the United States, of the establishment of three Provinces in place of the one American Province hitherto existing.

The new arrangement provides for an eastern and a western province, together with a separate province for the southland, thus providing for the growing work of the southern colored missions entrusted to the society there.

BOOKS

THE IMPERIAL SOVIETS. By Henry C. Wolfe.
Doubleday, Doran & Co., Inc., N. Y. 1940. \$2.50.
294 pages including index.

These are sad days for American guileless "intellectuals" who look to Russia for solutions to problems of the American Negro, and other minority groups. Henry C. Wolfe has taken the lid off Communist international politics, exposing among other things, the plight of the non-Russian peoples in the Russian Empire, and the aggressive character of Russian salvation.

Who was the first "aggressor" state? In the matter of history, there is no answer here, if we recall that half the Old Testament seems to relate battles for survival of civilized regions against hordes from distant lands. But it is interesting to read what most of us prefer to forget, that Hitler and Mussolini did not initiate modern "aggression." The action of Lenin's government against the border states in Europe and Asia is the case in point. For, in 1918, Russia was striking out to gain control of Finland. Failing this, she subdued Ukraine, Georgia, and Daghestan; and in 1921 and 1922, ten years before the Japanese extension of "friendship" to Manchuria, Russia had overrun the Asiatic state of Outer Mongolia, once a part of the Chinese nation.

More interesting—even to the Party faithful—is the careful recounting of German-Russian relations: the desire on the part of the German military cast to work harmoniously with the Bolsheviks, and the equally zealous maneuvers of the Bolsheviks to reach accord with the Germans. Back of all this was the desire of each to rule Europe through a combination of powers. Loyal—and simple-minded—Communists will argue that this was understandable means to an end; that back of it all, was the humane desire of Russia to civilize the world. And so it is, but not from the point of view of American Communist nit-wits. There is nothing humane about the drive of Russian political leaders to grab up a large portion of the civilized world, even if they think so.

The most important parts of this book for readers of *INTERRACIAL REVIEW* ought to be those dealing with Spain, Germany, Japan, and Italy. But of Spain, only this can be said in spite of Communist propaganda: that Russia sought to start a world war from its base inside the government of Loyalist Spain; that Russia was more bitter in attacking France and Great Britain for keeping out of Spain, than Germany and Italy, for giving aid to Franco. Only this, in spite of the fact that American Negroes from William Pickens to Paul Robeson did a lot of singing, talking and dancing for the Loyalist cause! "If the Communists could dominate the Spanish Government, Stalin's U.S.S.R. would have an ally at the gateway of the Atlantic. But win or lose, the Soviet stood to gain."

Thus, American Negroes—most of our "intellectuals"—were led to believe that the cause of Negro freedom was at stake in Spain. To aid Spain, Negro home relief workers

were beguiled into contributing to the purchase of a Ford-car ambulance for Spain. As suggested above, there was much speech making, singing and dancing for Spain. The same social sets that engineered these cocktail parties for Spain handled the Negro Congress. The two causes were fused. Spanish freedom and Negro freedom were made to be synonymous.

We bring in these sidelights not to explain the book, but to call to mind among Negro idealists especially, how little they know about the Russian state. Russia is an empire, not above wiping out minorities entirely, to extend its power. The Russians are making use of devices of empire building which civilized people have long since rejected. (This does not argue that Britain and France are blameless.)

Of course, the question might be raised about the position of the Negro in America. (Communists and well-meaning "intellectuals" always bog down, here.) The answer of this book is about this: The non-Russian elements in the Russian Empire could learn a lot about freedom by coming to America. The lot of the Negro is hard but the lot of the Mongolians is infinitely worse. At least, the American Negro is not set up as a buffer people to ward off blows directed against white America by other nations.

* * * * *

Since this was written, Trotsky was murdered in Mexico, much in the way that we could expect. What then, was the price of violence except more violence? The man had ideals without morality. He paid with his life the price of his ruthlessness.
—G.S.

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